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suitable text-books. This objection was urged by the "Committee of Ten;" by the members of the American Economic Association, who, in the New York Session of 1894, took ground against the formal study of economics in secondary schools; and, most strongly of all, by the teachers themselves, many of whom have confessed to the present writer their utter inability to find a suitable text. Professor Thompson's "Political Economy for High Schools and Academies"* will not satisfy objectors of the first and second classes, but possibly the teachers, who, after all, will decide the matter, may find it more nearly the precise thing they need than any previous work.

The chief defect of this book is its meagreness. With barely a hundred duodecimo pages, no index, one-half page table of contents, no bibliography or suggestions for collateral reading, no notes or diagrams: the book obviously lacks both essentials and conveniences. Some statements tempt controversy; *e. g.*, "good government costs more than bad;" "the United States of America . . . has four governments—National, State, County and Township or Municipal—at every point"—(p. 62). "It (protection) has the sanction of even free traders in their wiser moments, and can be defended as a benefit to all classes"—(p. 102). But the text is straightforward and candid, and the discussion of even such subjects as Bimetallism and Free Trade is in excellent temper. There is little at which to cavil in Dr. Thompson's statement of the position of his opponents, however incomplete the argument in behalf of his own position may appear.

The book is entitled to much more than this negative praise. It is written in a lucid, vigorous style, a most important consideration in text-books. It abounds in happy and telling illustrations. The condensation is wisely managed, not by over compact development of the subjects discussed, but rather by the omission of many topics altogether. The author's faculty for seeming continuity, without omitting any of those aspects of his subject, which are likely to prove most interesting, which has been tested in many University Extension courses, does good service in the present work. He has made political economy interesting, and at the same time has indicated its close relation to the political issues of the day, concerning which high school students already have their opinions.

REVIEWS.

The Law of Civilization and Decay; An Essay on History. By BROOKS ADAMS. Pp. 302. Price, \$2.50. London: Swan, Sonnenschein & Co. New York: Macmillan & Co., 1895.

* *Political Economy for High Schools and Academies.* By ROBERT ELLIS THOMPSON, A. M., S. T. D. Pp. 108. Price, 55 cents. Boston: Ginn & Co., 1895.

The inadequacy of our methods of historical study has long been felt by all philosophic minds. Nothing which has thus far appeared has been able to satisfy us or leave us any less doubtful of the methods of investigation employed. In history all is chaos; and the intellectual anarchy is made more apparent by the enormous accumulation of details which modern research has achieved. A philosophy of history is lamentably needed, yet no attempt is more discredited. Since Montesquieu we have had attempts to explain the underlying law of human actions. To-day these attempts have left nothing more than the memory of the names of the men responsible for them. In the face of all this we have before us a book which shows plainly that its author has not been the least disconcerted by the fate of those who have gone before.

Mr. Adams states very clearly in his preface the steps which led up to the making of the "Law of Civilization and Decay." He became aware of the irreconcilable nature of the theories usually put forward to explain some of the religious aspects of the Reformation. His studies in theology led him to the conviction "that religious enthusiasm, which by stimulating the pilgrimage, restored relations between the West and East, was the power which produced the accelerated social movement, finally culminating in modern civilization." (p. v.) Further studies in the manifestations of the religious and mercantile spirits led him to another conviction, "that the intellectual phenomena under examination, fell into a series which seemed to correspond, somewhat closely, with the laws which are supposed to regulate the movements of the material universe." (p. vi.) Then comes the hypothesis, "based upon the accepted scientific principle, that the law of force and energy is of universal application in nature, and that animal life is one of the outlets through which solar energy is dissipated." (p. vii.)

His first deduction is, "that, as human societies are forms of animal life, these societies must differ among themselves in energy, in proportion as nature has endowed them, more or less abundantly, with energetic material.

"Thought is one of the manifestations of human energy, and among the earlier and simpler phases of thought, two stand conspicuous—Fear and Greed. Fear, which, by stimulating the imagination, creates a belief in an invisible world, and ultimately develops a priesthood, and Greed, which dissipates energy in war and trade." (p. vii.)

As society becomes more centralized and consolidated "fear yields to greed, and the economic organism tends to supersede the emotional and marginal." (p. vii.) In other words, "energy ceases to find vent through the imagination, and takes the form of capital;

hence, as civilizations advance, the imaginative temperament tends to disappear, while the economic instinct is fostered, and thus substantially new varieties of men come to possess the world." (p. 245.) Finally, with unrestricted economic competition comes loss of energy, manifested by a gradual dissipation of capital, ending in social disintegration.

This hypothesis Mr. Adams supports by a series of studies in European history, from the time of Rome to the present century. His eleven chapters deal respectively with the Romans, the Middle Ages, the First Crusade, the Second Crusade, the Fall of Constantinople, the Suppression of the Temple, the English Reformation, the Suppression of the Convents, the Eviction of the Yeomen, Spain and India, and Modern Centralization. The material of these chapters is interesting reading, for it is thrown into a form and relation which one will not find in the traditional history of the periods covered. To establish *a priori* the abstract doctrine that social changes have the same character of uniformity as physical changes, is by no means easy. But let us once obtain a body of undeniable generalizations of social facts, as universally admitted as are our established truths of physical science, and we shall hear no more of the skeptical theory of arbitrary interposition. Nevertheless, the proof that the social series is analagous to the physical series is lacking, and Mr. Adams, like other philosophical historians, must be content to lie under the imputation of employing an hypothesis as the basis of his reasonings. Still the interpretation of history presses itself upon the attention as the first condition of practical wisdom, and whether this has been gained in the work under consideration can best be determined by a reference to the book itself.

At the outset his "estatic" and "economic" stages seem to place him in the position of sacrificing history to symbolic notation, and suggest very strongly Comte's law of three states. History may be looked at from the æsthetic-religious or from the economic points of view. But two aspects are not two successive states. From the fact that it is natural for the mind to look at things in all these ways, it in nowise follows that it is necessary or even natural to look at them one after the other. In fact, just because it is so natural to look at things in all these ways, it is not reasonable to suppose that the one mode will be exhausted, gone through, before the other is entered on, but that they will be simultaneous in origin and parallel in development.

The author's conception of "economic" activities lacks clearness; it certainly bears no relation to the results of contemporary economic analysis. "The economic goal of civilization is to turn the whole

natural environment of man from a relation of hostility or indifference into a relation of utility."* This quotation is fairly characteristic of the thought of present economics, and carries in it the germs of incalculable importance for future social analysis. The social philosophy with which Mr. Adams has come prepared to work out his problem, ignores the elements upon which the social forces rest. His political economy is the political economy of England in 1840; and he is still under the influence of those analogues of physics and economics so characteristic of the thought of fifty years ago.

A further consideration which shakes the claim of the solar energy proposition to be a "Law," is the evident necessity of limiting its application to but part of Europe, and ignoring not only the history of the most significant of early civilizations—that of Greece—but all study of civilization external to Europe. Despite the statement in the Preface that he was urged to the study of European history, Mr. Adams' work is hardly more than chapters in English history with other chapters on Rome and the Middle Ages as introductory to the body of the book. Mr. Adams has not added to our knowledge of the Romans in his first chapter, so colored is it by this modern medium. The study of Roman history affects some men disastrously, putting them into what has been called "the Fall of Rome state of mind." Our author has not escaped this influence, nor will the danger be any less until historians, trained as economists, come to the study of the later republican and early imperial period of Italy.

About half the book, from Chapter VII., on, deals with English history distinctly. This choice is one to which no objection can be made. In commerce and manufactures, England may be said to have conducted, on behalf of the world, the one great commercial experiment that has yet been made. Her practice has been so extended and diversified, that from it alone, with but little reference to that of the other trading nations of antiquity, or of modern times, the laws of economics have been inferred, and a new science constructed on a solid and indisputable basis. But the rapid and abnormal growth of English manufacturing interests within the last century has revolutionized the social aspects of the country, has distanced precedent, and complicated the English social fabric with new and unknown agencies to an extent hitherto without parallel. Mr. Adams does not overlook all this, but he does overlook the fact that modern society has completely annihilated the political effects of many of the economic and social evils of the ancient world. We find him constantly paralleling English, mediæval and Roman history, ignoring the fact of difference in environments and all that

* Smart's "Introduction to the Theory of Value," p. 13.

difference implies. Similar as our modern and ancient problems may appear upon the surface, there are still significant differences which are constantly being ignored by literary-ideological historians. The land question, for instance, in modern Europe, especially on the Continent, is not the land question of Rome. The ancients regarded landed property as the accessory of the citizen, even when its amount determined his rank in the commonwealth; but the moderns view the proprietor as the accessory of the landed property; and the political franchise, being inherent in the estate, is lost by the citizen who alienates his property. This has altered the character of the consequence of the accumulation of debts which, under the Roman provincial administration produced such injurious effects. The demoralization produced, was one of the most powerful agents in political revolutions, but the greater freedom afforded to the transference of landed property, and the ease with which capital now circulates, have given an extension to the operations of banking, which has remedied this peculiar defect in society.

So small and insignificant, when compared with the whole social area, has been the area from which the *data* have been drawn, that we are justified in insisting that, highly instructive and fertile of application as Mr. Adams' generalization may be, it cannot support the pretension to be a scientific law from which deductive inferences can be confidently drawn. Nor has the application of the generalization any tendency whatever to place history upon the basis of the inductive sciences. The difference in kind between historical facts and the facts of physics is seen at once. A physical law is a universal and constant property. But Mr. Adams' "Law" is but a collection of observations made under certain pronounced limitations, both as to time and place and mental attitude. That fixed laws of social changes exist is undoubted. That we possess a collection of observations sufficient to establish those laws is very doubtful. That these laws have not, as yet, been established is certain. But the history of a particular society, or group of societies, such as those of Western Europe, will not give us those laws. European progress must of course have conformed to the general laws of progress; and until we know those general laws, we cannot prove, as Mr. Adams claims to have proved, "that when a highly centralized society disintegrates, under the pressure of economic competition, it is because the energy of the race has been exhausted." (p. viii.)

To search history, ancient or mediæval, with a controversial object, destroys the mental conditions which are necessary in order that a past time may mirror itself on the mind in true outline and proportions. But when a speculative mind turns to history, especially

the history of foreign countries, there is an equally dangerous result. Knowing their affairs only, or chiefly from books, the understanding is not baffled by the complexity and contradictoriness of the phenomena. Such history can be turned into a doctrine, reduced to general theorems, with a rapidity and undoubtingness which fails us when we attempt our own. It is here, and because of this, that Mr. Adams has failed. His book reads like a tract for the times. As a latter-day pamphlet it is to be welcomed, but as an essay on history it is to be rigorously criticized. Whatever value the work possesses is independent of the argument put forward in the preface, but is to be found in the method of grouping historical phenomena; a method which in the future will be of immense value to the historian equipped for its application. That method is the method of economic history.

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Fallacies of Race Theories as Applied to Race Characteristics.

Essays by WILLIAM DALTON BABINGTON, M. A. Pp. 289. Price, \$2.00. London and New York. Longmans, Green & Co., 1895.

The essays published in this book were collected by a friend of the author after his death, and printed, as containing matter worth preserving. The general thesis of the book may be taken to be that there are no such things as national or race characteristics; no peculiar qualities which are to be explained by the hereditary character of the stock, but that all differences in the political and other institutions of different races may be attributed to other and more probable causes. Heredity is of little importance, environment of supreme importance.

The author calls attention to the simplicity with which writers of different nations speak of certain excellent qualities as if they were characteristic *par excellence* of the races to which they themselves belonged; and of the opposite qualities, as if they belonged primarily to other races, and were to be found in specimens of their own only by way of exception. Thus, the English writer is apt to point out what a kindly person the Englishman is, how brave and wise, how true, how prudent and pious. The opinions of other nations may be summed up, on the contrary, in the expression "perfidious Albion." Germans, in the same way, have formed for themselves the main conception of the German whose qualities they are wont to emphasize by speaking of *German* daring, *German* patience, *German* diligence, etc. It is easy to see how these national types come into existence, but not easy to establish any sure foundation for them. The author